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NOTES AND NEWS

TECUMSEH'S NAME.—As to their origin, the personal names in use among the Shawnee or Shawano Indians are either nick-names, pet names, or totemic names. This class of names is very significative, for by their interpretation may be discovered the totemic clan to which the person bearing the name belongs. The number of Shawnee totem-clans is not very large, but of great interest, through the fact that they are all named after classes of animals, as "round-footed," "hoofed" or "split-footed," "living in the air," "inhabiting the ground," and others. When a man is named "Tight-fitting" or "Good-fit," he is known to be of the clan of the rabbit, for the fur of that animal fits very closely. A woman called "Foaming Water" will be found to belong to the turtle totem-clan, for when the turtle crosses the water bubbles arise around its pathway.

The name of chief Tecumseh (in Shawnee Tekámthi or Tkámthi) is derived from *níla ni tkamáthka*, "I cross the path or way" (of an animate being). By this is meant that the name belongs to a totem of one of the round-footed animals, as that of the raccoon, jaguar, panther, or wildcat, and not to the hoofed ones, as the deer. Tecumseh and his brothers belonged to the *manetúwi mší-pessí* or "miraculous panther" totem; *mší* means great; *peshíwi*, abbreviated *pessí*, cat; both terms combined signify the panther or mountain lion.

Tecumseh's name has been variously translated in former times as "panther-lying-in-wait," "crouching lion," and "shooting-star." All these only paraphrase the meaning, but do not accurately translate or interpret the name. The adjective *manetúwi*, when it qualifies the noun *mší-pessí* as an epithet, points to a miraculous, unaccountable, even transcendental existence, and the whole must be rendered by "celestial lion," which is a meteor or shooting-star. The *manetúwi mší-pessí* lives in water only and is not visible as an animal, but only as a meteor, exceeding in size and brilliancy all the other shooting-stars. It was the totemic emblem of a Shawnee clan, and the members of this clan, to which Tecumseh or Tkámthi belonged, were consequently classed as the descendants of a round- or claw-footed progenitor.

The quick motion of a meteor was evidently likened to that of a lion or wildcat springing upon its prey, and the yellow color of both may have made the comparison more effective. All over America the natives suppose these celestial bodies to be the souls of the dead, and as they travel mainly in a westerly direction they are believed to return to their western abode. In the west lies the Pacific ocean; therefore the tribes west of the Rocky mountains think the souls are returning to that great aquatic world. To all primitive peoples the home of the deceased lies in the west, for there set the celestial bodies which represent souls of departed ones.

A. S. GATSCHET.

TARAHUMARI RUNNERS.—These runners show a remarkable endurance. An Indian has been known to carry a letter from Guazapares to Chihuahua and back again in five days, the distance being nearly eight hundred miles. In some parts where the Tarahumaris serve the Mexicans they are used to run in the wild horses, driving them into the corral. It may take them two or three days to do it, sleeping at night and living on a little pinole. They bring in the horses thoroughly exhausted, while they themselves are still fresh. They will outrun any horse if you give them time enough. They will pursue deer in the snow or with dogs in the rain for days and days, until at last the animal is cornered and shot with arrows or falls an easy prey from sheer exhaustion, its hoofs dropping off.—*Tarahumari Life and Customs*, by Dr. Carl Lumholtz, in the September Scribner.

THE PALÆONTOGRAPHICAL SOCIETY OF AUSTRALASIA has just been organized "to collect, illustrate, and place on record examples of all systems of old-time written characters, whether in the form of pictograms, symbolisms, or phonograms, as also representations of the various mnemonic aids to memory used by so many savage and barbarous peoples." Its work will embrace all countries and all known systems of written language. The coöperation of ethnological and archeological institutions throughout the world is invited. Dr. A. Carroll, Kogarah, Sydney, N. S. W., or Mr. Elsdon Bert, Wellington, New Zealand, will furnish all information.

F. W. HODGE.

ETHNOGRAPHY OF THE ARAN ISLANDS.—Professor N. C. Haddon and Dr. C. R. Browne, of Dublin, have recently prepared for the Royal Irish Academy an exhaustive study of the Aran islands, intended as the first of a series of studies in Irish ethnography. These islands, which lie in the mouth of Galway bay, about twenty-eight miles west of Galway harbor, are three barren masses of limestone rock, thickly strewn with large, ice-worn, erratic boulders of granite and sandstone from Connemara. The total population is nearly 3,000. The inhabitants of an island do not marry outside of it; consequently little new blood is introduced, and there is considerable facial resemblance among the natives. They are well made, of good stature, with gray or blue eyes, and usually dark-brown hair. The general facial type has been described as an exaggeration of the Gaelic. The authors made a large number of anthropometric measurements, which are given, together with typical photographs. The data thus collected lead them to dissent from the opinion that the Aranites are descendants of the Firbolgs, a small, swarthy, dark-haired people, held to be of Thracian origin. The chief antiquities of the islands are well known pre-Christian duns or forts. Cloghans or beehive stone huts are common. Primitive customs and beliefs abound. The skin of the seal is used as a preventive against gout and colic. The belief in the evil eye is almost universal. Stone anchors are still in use and querns have been employed until quite recently.—*Geog. Jour., Lond., 1894, p. 59.*

MORTUARY CUSTOMS IN NEW HEBRIDES.—In Malekula a sort of mummy is made, of which specimens were brought to the ship at Port Sandwich by a white trader, who had procured them in exchange for a rifle at the conclusion of a "sing-sing" in the neighborhood. They are said to be the effigies of the chief whose skull (the only portion retained of all his remains) forms the head. This is plastered with mud, to represent a living face, and a body of bamboo, twigs, and mud, highly colored in black, white, red, and purple stripes, forms the figure. All "mummies" seem to be decorated with a similar design, and it is possible that they represent the body as laid out for burial. A small one—perhaps personating a baby—has its head founded on a

small cocoanut, and others have no body, but only a stick thrust into the hole through which the spinal cord passes. On each shoulder is moulded a highly conventional face, looking to right and left respectively, and in each hand is a pig's lower jaw with tushes. Smaller, highly conventional heads on sticks, with feathers stuck in where the ears should be, and ornamented with pigs' tushes, were also brought to us by the same trader, the "tambu" having been removed off them. We were given to understand that they were held in the hand while dancing.—*Somerville, in Jour. Anthropol. Inst. G. B. and Ird., xxiii, p. 392, 1894.*

POISONED ARROWS OF THE AKAS.—The Akas are one of the so-called Lohitic tribes of the Asam valley, occupying independent hill territory to the north of the Brahmaputra. They poison their arrows for warfare as well as for large game, and such arrows proved deadly to most of the Sepoys wounded by them in the expedition sent against the tribe some years ago. Several of the arrows were sent to me for examination while I was acting professor of chemistry at Calcutta some years ago. From its physiological effects the poison was evidently aconite, and the roots from which the poison was alleged to have been derived undoubtedly belonged to a species of *Aconitum*. The arrow-heads are mostly made of bamboo, but a few are of iron. The shafts are usually of bamboo. Some of the heads are made up of pieces dovetailed and tied together with cane in such a way that dragging on the arrow when it has reached its quarry only pulls out the stem, and the barbs separate more deeply into the wound. The surface of the heads are scored so as to form valvular crevices for the poisonous extract which is smeared over them.—*Waddell in Journal of the Anthropological Institute, London, August, 1894, p. 57.*
